The Dividing Border Between *Muwālāt* and *Tawallī*[456]

The Noble *Shaykh*, 'Alī Ibn Khudhayr Al-Khudhayr (may Allāh hasten his release from prison), was asked:

"What is the dividing border between Muwālāt and Tawallī? And how do we distinguish between the two?"[457]

The Noble *Shaykh* answered: "*Tawallī* to the *kuffār* is major *kufr* (*kufr akbar*),[458] and there is no *Tafsīl* in it. And it is of four types:

1) Loving (*Maḥabbah*) the *kuffār* because of their religion.[459]

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[456] This section is originally based upon the short Q/A by *Shaykh* 'Alī Al-Khudhayr فك الله أسره, "*Al-Hadd Al-Fāsil Bayn Al-Muwālāt Wa Tawallī Al-Kuffār*". And at the end I have added a brief excerpt from "*At-Tibyān*" by *Shaykh* Nāsir Al-Fahd فك الله أسره, and some related material.

[457] **Note:** One thing that needs to be kept in mind is that the opinion of there being a difference between *Muwālāt* and *Tawallī* isn't a matter which is completely agreed upon. Also, the dividing of *Muwālāt* into Major and Minor is also something that isn't totally agreed upon. *Shaykh* 'Abdul-Qādir Ibn 'Abdil-'Azīz discussed this issue in hs book "*Al-Jāmi' Fī Talab Al-'Ilm Ash-Sharīf*" (2/706-708). He said: "And the other issue is that there are things which resemble *Muwālāt* in the image or from its linguistic meaning, which is closeness and nearness, but they are not *Muwālāt* from in the *Shar'ī* terminology; but rather, in the *Shari'ah*, they were named with other names. And these issues, from them are those that are permissible in the *Shara'*, and from them are those that are forbidden. But some of the People of Knowledge have included them in the types of *Muwālāt*, and then from that, the confusion took place, and they divided the *Muwālāt* to *Mukaffir* and non-*Mukaffir*. And an example is that which *Shaykh Al-Islām* Muhammad Ibn 'Abdil-Wahhāb mentioned from the types of *Muwālāt*, in his *Risālah* "*Awthaq 'Urā Al-Īmān*", and Al-Qahtānī narrated most of it from him with slight changes in his book "*Al-Walā' Wal-Barā' Fī Al-Islām*" (231-247)…" Then the *Imām* mentioned seven of the categories that were mentioned by *Imām* Muhammad Ibn 'Abdil-Wahhāb, and he showed how they aren't technically *Muwālāt*. Then he said: "So including these things in *Muwālāt*, as the *Shaykh* Muhammad Ibn 'Abdil-Wahhāb and others did, while they are permissible sometimes, is not correct. And even if they resemble *Muwālāt* from the point that they are becoming close to the *kuffār*, except that *Muwālāt* is something beyond that." Then the *Shaykh* mentioned another example that some try to use and try to attribute to *Shaykh Al-Islām* Ibn Taymiyyah, then he said: "And the result is that including many issues that are not considered *Muwālāt* from the point of the *Shar'ī* terminology, within the definition of *Muwālāt*, this is what has made some divide the *Muwālāt* into *Mukaffir* and not *Mukaffir*, while Allāh has not described the *Muwālāt* to the *kuffār* with other than *kufr*. He (Most High) said: "**And if any amongst you takes them as *Awliyā'*, then surely he is one of them."** [*Al-Mā'idah*:51] Just as including many things in the definition of *Muwālāt* which are not *Muwālāt* is what made some of the *'Ulamā'* of the *Da'wah* of Najd differentiate between *Muwālāt* and *Tawallī*, and they made *Muwālāt* to be a *kabīrah* (major sin) which is not *Mukaffir*, and *Tawallī* to be *kufr*. And this differentiation, no evidence supports it, not from the *Shara'* nor from the language. As their linguistic origin is one, and it is the closeness and nearness. And due to this, some of the others from the *'Ulamā'* of *Najd* did not differentiate between the two, like the *Shaykh* 'Abdur-Rahmān Ibn Nāsir As-Sa'dī. And the sayings of the two groups are mentioned by Muhmās Al-Jal'ūd, in his book: "*Al-Muwālāt Wal-Mu'ādāt*" (1/31-42)." End of the words of *Shaykh* 'Abdul-Qādir Ibn 'Abdil-'Azīz.

[458] *Kufr Akbar* is the *kufr* which expels a person from the fold of *Islām*.

Like the one who loves the people of Democracy for the sake of Democracy, and loves the legislating parliamentarians, and loves the modernists and the nationalists and the likes of them, due to their goals and their beliefs. So this one is a *kāfir* with the *kufr* of *Tawallī*.

He (Most High) said,

يا أيها الذِين آمنوا لا تتخِذُوا اليهود والنصارى أولياء بعضهم أولياء بعض
ومن يتولهم منكُم فَإنه مِنهم

"O you who believe! Do not take the Jews and Christians as *Awliyā'*. They are but *Awliyā'* of each other. And if any amongst you takes them as *Awliyā'*, then surely he is one of them." [460]

Because from the meanings of "*Walī*" is "*Muḥibb*" (one who likes, loves); This was said by Ibn Al-Athīr رحمه الله in "*An-Nihāyah*" (5/228).

2) *Tawallī* through aid (*Nusrah*) and assistance (*I'ānah*).

So whosoever assists the *kuffār* against the Muslims, then he is a *kāfir, murtadd*. Like those who help the Christians and Jews against the Muslims.

He (Most High) said,

يا أيها الذِين آمنوا لا تتخِذُوا اليهود والنصارى أولياء بعضهم أولياء بعض
ومن يتولهم منكُم فَإنه مِنهم

"O you who believe! Do not take the Jews and Christians as *Awliyā'*. They are but *Awliyā'* of each other. And if any amongst you takes them as *Awliyā'*, then surely he is one of them." [461]

And whoever wishes a detailed discussion on this matter, then let him return to the book of *Shaykh* Nāsir Al-Fahd, entitled "*At-Tibyān Fī Kufri Man A'ān Al-Amrīkān*" [462] - for it is indeed from the best of what was written on this topic. And do not let the deception of the People of *Irjā'* fool you. [463]

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459 This type of *Tawallī* is *kufr* within itself (*Bi Thātihi*). This *kufr/riddah* does not require helping the *kuffār* against the Muslims, nor does it require lifting a finger against the Muslims- merely this type of love (*Ḥubb*) is apostasy from *Islām*. And whosoever makes this a condition for the following three types of *Tawallī*, then that is a saying from the Followers of *Irja'* and *Tajahhum*.

460 *Al-Mā'idah*: 51

461 *Al-Mā'idah*: 51

462 Literally translates as, "The Exposition Regarding the Disbelief of the One That Assists the Americans". Written by the *Shaykh* during the beginning of the Zionist Crusade in 2001. **Note:** This book has also been translated by At-Tibyān Publications, and is available in English.

463 The *Shaykh* is referring to the arguement that the People of *Irjā'* and *Tajahhum* bring up; they claim "Assisting the infidels against Muslims is not *kufr*, unless it is done out of love for *kufr*, or hate

3) *Tawallī* through alliance (*Tahāluf*).

So whosoever allies himself with the *kuffār*, and contracts an alliance to support them- even if the support does not actually take place- but he promises it, as well as to back them up, and he forms a contract and a pledge upon that – (then it is as) He (Most High) said,

أَلَم تر إِلَى الذِين نافَقُوا يقُولُونَ لِإِخوانِهم الذِين كَفَروا مِن أَهل الكِتابِ لَئِن أُخرِجتم لَنخرجن معكُم ولَا نطِيع فِيكُم أَحدا أَبدا وإِن قُوتلْتم لَننصرنكُم

"Have you (O Muhammad صلى الله عليه وسلم) not observed the hypocrites who say to their brothers (*Ikhwān*), those who have disbelieved, among the people of the Scripture: (By Allāh) If you are expelled, we too indeed will go out with you, and we shall never obey anyone against you; and if you are attacked (fought), we shall indeed help you." [464]

And this pledge was given by the hypocrites to some of the Jews in Madīnah.

And Al-Qāsim Ibn Salām said in "*Al-Gharīb*" (3/142), "And the *Halīf* (one who pledges loyalty) is (also) called a *Walī*." And Ibn Al-Athīr رحمه الله said (similar words) in "*An-Nihāyah*" (5/228).

And the like of this is seen in the forming of coalitions to wage war against *Jihād* and the *Mujāhidīn*, and it is what they have falsely disguised as "*Irhāb*" (terrorism).

4) *Tawallī* through agreement (*Muwāfaqah*).

Like those who make Democracy as a way of ruling, just like the *kuffār*; or makes parliaments, just like them; or legislative councils, or committees, or organizations; just like the actions of the *kuffār*- then this one has made *Tawallī* to them.

And this was expounded upon by the *Imāms* of the *Da'wah* of Najd in the most excellent manner. Books were even compiled regarding this, (specifically) the one who harmonizes with the *mushrikīn* and *kuffār* regarding their *kufr* and *shirk*. As Sulaymān Ibn 'Abdillāh Ibn Muhammad Ibn 'Abdil-Wahhāb compiled the book "*Ad-Dalā'il*" which is called "*Hukm*

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against *Islām* - only then is it apostasy. But if it is done for a worldly benefit, then it is not apostasy." There are many ways to answer this doubt, and the easiest way to reply would be: Even if someone doesn't raise a finger to help the infidels against the Muslims, but merely hates *Islām* - or loves *kuf r*- then that is apostasy within itself (*Bi Thātihi*), it does not require actually helping the *kuffār*, not even with a penny. Nay! O brother who has smelt the sweet fragrance of *Īmān*! Even if someone wages war against the *kuffār*, and helps the Muslims in every way possible - but his heart hates *Islām*, or loves *kuf r*- then he is a *kāfir* with the *kufr* of *Tawallī*. Even if he is killed at the hands of the *kuffār* that he was fighting in battle! So O Brother of *Tawhīd*! If you have realized this, then you should also have now understood that these *Murji'ah* do not view *Muthāharah* (Assisting the *kuffār* against the Muslims) as a Nullification of *Islām*. So do not let the affair of the People of *Irjā'* fool you!

[464] *Al-Hashr*: 11

Muwālāt Ahlil-Ishrāk", [465] and Hamad Ibn 'Atīq compiled the book "*An-Najāti Wal-Fikāki Min Muwālāti Al-Murtaddīn Wa Ahlil-Ishrāk*".

And each of these four types of *Tawallī*, is *kufr* within itself (expels from the fold of *Islām*), it does not matter what the person believes, [466] unlike what is said by the People of *Irjā'*.

As for *Muwālāt* (and this is more wide-ranging than *Tawallī*), then it is of two types:

1) A type that is called *Tawallī*; and it is the types that we have mentioned previously. And sometimes it is termed, "*Al-Muwālāt Al-Kubrā*", [467] or "*Al-'Uthmā*", [468] or "*Al-'Ammah*", [469] or "*Al-Mutlaqah*" [470] - and all these are synonymous to meaning of *Tawallī*.

2) The Minor or Restricted *Muwālāh*.

And it is everything that glorifies the *kuffār*; from honouring them, or letting them sit in front in the assemblies; or taking them as employees (instead of Muslims), and such things. So this is a disobedience and from the *kabā'ir* sins (major sins).

He (Most High) said,

يا أيها الذين آمنوا لا تتخذوا عدوي وعدوكم أولياء تلقون إليهم بالمودة

"O you who believe! Do not take My enemies and your enemies as *Awliyā'*, showing affection towards them." [471]

So He labeled **"showing affection"** as *Muwālāt* - and He did not declare them *kuffār* due to it, rather He addressed them with the label of *Īmān*. [472]

And these Verses (referring to *Al-Mā'idah*: 51) were clarified by 'Umar, about taking a Christian as a scribe, when he rebuked Abū Mūsā Al-Ash'arī. [473]

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465 This is the book that has just passed within this volume.
466 "*Dūn An-Nathar Ilā Al-I'tiqād*".
467 The Major *Muwālāh*
468 The Greater *Muwālāh*
469 The General *Muwālāh*
470 The Absolute *Muwālāh*
471 *Al-Mumtahinah*: 1
472 **Note:** There is an opinion from some scholars, that the fact that Allāh addressed them with the label of *Īmān* doesn't necessarily prove that the action isn't major *kufr*. This was clarified by *Shaykh* 'Abdul-Qādir Ibn 'Abdil-'Azīz in his book: "*Al-Jami' Fī Talab Al-'Ilm Ash-Sharīf*" His discussion on this issue has been translated into English, and is available within the appendix on the book "*Millat Ibrāhīm*", available from At-Tibyān Publications.
473 *Shaykh* 'Alī Al-Khudhayr فك الله أسره is referring to the *Hadīth* narrated by Abū Mūsā Al-Ash'arī رضي الله عنه, "I said to 'Umar, "I have a scribe who is Christian." 'Umar replied, "What is (wrong) with you? May Allāh curse you (*Qātalak Allāh*)! Have you not heard Allāh saying **"O you who believe! Do not take the Jews and Christians as *Awliyā'*. They are but *Awliyā'* of each other.**

And whosoever desires an expansion of knowledge regarding this matter, then he should review the book "*Awthaq 'Urā Al-Īmān*" by Sulaymān Ibn 'Abdillāh Ibn Muhammad Ibn 'Abdil-Wahhāb, in "*Majmū'at At-Tawhīd*"; and the treatise "*Al-Muwālāh*" of 'Abdul-Latīf Ibn 'Abdir-Rahmān, which is found in his treatises in "*Majmū' Ar-Rasā'il Wal-Masā'il*".

- End of the words of *Shaykh* 'Alī Ibn Khudhayr Al-Khudhayr فك الله أسره.

Shaykh 'Abdullāh Ibn Humayd رحمه الله said, "It is a binding obligation upon every Muslim who is sincere to himself to know what the *'Ulamā* have said regarding the difference between *Tawallī* and *Muwālāt* - *Muwālāt* is, for example, talking gently with the *kuffār*, smiling at them, cleaning up what they spill, and other things similar to these which are taken for granted; and these, all the while still displaying rejection of them and their religion, and them being aware of this fact - is a *kabīrah* (major sin) from the most major of sins, and this person is in serious danger.

And as for *Tawallī*, it includes exalting them, or flattering them, or helping them and aiding them against the Muslims, companionship with them, not forsaking them manifestly- (any of) these is *riddah* of the person who does it, and it is obligatory to pass the rulings of the *murtadd* on him - as has been proved from the *Kitāb*, *Sunnah*, and the *Ijmā'* (consensus) of the *Ummah*." [474]

Shaykh Nāsir Ibn Hamad Al-Fahd (may Allāh hasten his release from prison) said, "So interaction (*Mu'āmalah*) with the *kāfir* is of three categories:

1) The First Category: Interaction which constitutes *kufr* which expels from *Islām*.

And some of the *'Ulamā* have termed this category with "*Tawallī*". So every type of association which has an evidence proving that it is *kufr* and apostasy- then it is of this category. And that is like loving the religion of the *kuffār*, or hoping to see them victorious (over *Islām*) and other than those from the examples. And from them is this issue of ours, and it is: Assisting (*Muthāharah*) them against the Muslims.

And if any amongst you takes them as *Awliyā'*, then surely he is one of them." Why do you not take a *Hanīf* (Muslim)?" Abū Mūsā then said, "O Commander of the *Mu'minīn*! I only need him to write (for me), and his religion is his (i.e. none of my business)." So 'Umar replied, "Allāh has given them disgrace, so I do not respect them. I do not give them dignity, since it is Allāh that has humiliated them. I do not bring them close (to me), since it is Allāh that has removed them to the furthest limit (from us)." Narrated by Ibn Taymiyyah, and classified as "*Sahīh*" by him also, on the authority of *Imām* Ahmad, in "*Iqtidhā' As-Sirāt Al-Mustaqīm*" (50), and Al-Bayhaqī in "*As-Sunan Al-Kubrā*" (10/127).
May Allāh bless *Amīr Al-Mu'minīn* 'Umar Ibn Al-Khattāb, and may He resurrect us with 'Umar and his Two Friends. How beautiful is the harsh reply of 'Umar upon the one who contradicted the commandment of Allāh! Think upon this incident and then think upon the condition of today. Think upon *Amīr Al-Mu'minīn* saying "*Qātalak Allāh*". And today, if you were to sincerely forbid a fellow brother with the same harshness as done by 'Umar رضي الله عنه, you would be labeled as one of the "*Khawārij*" and such. And if you are really hated, you will be called "*Bannāwī*" and "*Qutubī*". *Wa Lā Hawla Wa Lā Quwwata Illā Billāh.*
[474] Refer to "*Ad-Durar As-Saniyyah*" (15/479)

2) The Second Category: Association which is *Harām*, but does not constitute *kufr*.

And some of the *'Ulamā* have termed this category as "*Muwālāt*". So every (type of association) which has evidence showing that it is forbidden- but this forbiddance has not reached *kufr*- then it is from this category. And that is like preferring them to sit in front at gatherings, giving them greetings first, and showing (a type of) affection to them that doesn't reach the level of *Tawallī*, and such.

3) The Third Category: Association which is permissible (*Jā'iz*).

And it is not included in *Muwālāt*, and it is that which the evidences show its permissibility, like being just with them, and being fair [475] with those from them who do not wage war (against the Muslims), [476] and keeping relations with *kuffār* relatives, [477] and such.

- End of the words of *Shaykh* Nāsir Al-Fahd فك الله أسره. [478]

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475 This is actually an obligation. As Allāh has said,

يا أيها الذين آمنوا كونوا قوامين لله شهداء بالقسط ولا يجرمنكم شنآن قوم على ألا تعدلوا اعدلوا هو أقرب للتقوى واتقوا الله إن الله خبير بما تعملون

"O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of a people make you avoid justice. Be just, that is nearer to *Taqwā*- and fear Allāh. Verily, Allāh is Well-Acquainted with what you do." [*Al-Mā'idah*: 8].

And there exists no justice, except in the Legislation of Allāh- not in the fabricated man-made laws, nor the self-claimed "Universal Human Rights" or such *kufr* and *thulm*. And whosoever claims that other than the *Sharī'ah* is just or fair or "more humane", then that is apostasy, as is clear in the Ten Nullifications.

476 As in the Verses,

لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من دياركم أن تبروهم وتقسطوا إليهم إن الله يحب المقسطين إنما ينهاكم الله عن الذين قاتلوكم في الدين وأخرجوكم من دياركم وظاهروا على إخراجكم أن تولوهم ومن يتولهم فأولئك هم الظالمون

"Allāh does not forbid you to deal justly and kindly with those who did not fight against you for your *Dīn*, nor drove you out of your lands. Verily, Allāh loves those who deal with fairness. It is only with regards to those who fought against you for your *Dīn*, and have driven you out of your lands, and helped to drive you out- that Allāh forbids you to take as *Awliyā'*. And whosoever takes them as *Awliyā'*, then such are the *Thālimūn*." [*Al-Mumtahinah*: 8-9].

477 As Allāh says to those whose parents are *kuffār*,

وإن جاهداك على أن تشرك بي ما ليس لك به علم فلا تطعهما وصاحبهما في الدنيا معروفا واتبع سبيل من أناب إلي

"But if they strive to make you commit *shirk* (join partners in *'Ibādah*) with Me that which you have no knowledge- then do not obey them, but behave kindly with them in the world; and follow the path of him who turns to Me in repentance and obedience." [*Luqmān*: 15].

478 Refer to "*At-Tibyān Fī Kufri Man A'ān Al-Amrikān*" (41-42). This book has also been translated in its entirety by At-Tibyān Publications, and is available on its website.

And this last category of association has more *Tafsīl* within it from the books of *Fiqh*. Some examples should be mentioned here.

Shaykh Al-Islām Ibn Taymiyyah رحمه الله said, "The rule is that no business transaction that mankind requires is forbidden, except that which the Book and *Sunnah* say to be forbidden. Just like no *'Ibādāt* is legislated for them, except that which is ordered in the Book and *Sunnah*. So the religion is whatsoever has been legislated by Allāh, and whatever Allāh has prohibited, is *Harām*. Contrary to those whom Allāh has warned- those who prohibit that which Allāh did not prohibit, thus committing *shirk*, and legislating a religion for which Allāh had given no permission." [479]

He also says, "So it is permissible for a (Muslim) man to buy from their (the *kuffār's*) livestock and horses, just as it is permissible to buy from the livestock of the Bedouins, the Turkmen, and the Kurds; and it is permissible to sell them food, clothes, and such things. But as for selling to them that which will help them do *Harām*- like selling them horses or weapons which they could use to fight (against the Muslims) and do various *Harām* - then this is forbidden. [480] Allāh ordered,

وتعاونوا على البر والتقوى ولا تعاونوا على الإثم والعدوان واتقوا الله إن الله شديد العقاب

"And help you one another in virtue and piety, but do not help one another in sin and transgression. And fear Allāh- verily, Allāh is Severe in punishment" [481,, 482]

He also said, "It is not permissible to sell to the *kuffār* (anything that can be used as) a weapon that they would use to fight a Muslim." [483]

Ibn Hajar Al-'Asqalānī رحمه الله narrates that the *Salaf* viewed, "Transactions with the infidels are permissible, except in selling them that which they could use to help the combatants against the Muslims." [484]

And there are some conditions for having transactions with the *kuffār*:

1) The transaction should be in things which are *Halāl*.
2) That these things are not of any use to the *kuffār* against the Muslims.
3) That these transactions should not contain anything which degrades a Muslim. [485]

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479 "*As-Siyāsah Ash-Shar'iyyah*" (155)

480 Selling weapons, or anything which is directly needed to use vehicles of war, to the enemies of Allāh is a form of *Tawallī*. For "selling" in this context, should be looked upon as, "Helping the *kuffār* against the Muslims, for a worldly gain." And it should be apparent, after reading "*Ad-Dalā'il*", that this is not an excuse - it is still *Muthāharah*, the Eighth Nullification. So those who assist the enemies of Allāh by selling them certain things which the enemies need – and then claim, "Allāh has permitted business transactions," – then beware of such disguising of apostasy.

481 *Al-Mā'idah*: 2

482 "*Al-Masā'il Al-Mārdīniyyah*" (132-133)

483 Refer to "*Iqtidhā' As-Sirāt Al-Mustaqīm*" (229).

484 "*Fat'h Al-Bārī*" (4/410)

And Ibn Hajar رحمه الله also narrates that the *Salaf* viewed, "It is only legislated to visit the *kuffār* when there is hope that they might answer the call of *Islām*. But if there is no hope, then it is not permissible to visit them." [486]

And for those who want further *Tafsīl*, then refer back to the books of *Fiqh*.

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[485] Refer to "*Fat'h Al-Bārī*" (4/452). But as for transactions with the apostates - there is nothing with them, except the sword; Refer to "*Ahkām Ahl Ath-Thimmah*" by Ibn Al-Qayyim (1/67).

[486] "*Fat'h Al-Bārī*" (10/119). He then says, "What is apparent is that it depends on the intention and the benefit derived from visiting the *kuffār*." So it is not always *Harām*, nor is it always permissible - depending on the circumstance.